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## Gifts to our Library.

THE Historical Society's Library exists chiefly for purposes of research into Baptist history, and therefore, gifts of books by Baptists, and about Baptists, are welcome at all times. Especially sets of magazines, annual reports, minutes of societies, whether in print or in manuscript, find a natural home with our librarian. The interest is often increased when successive owners of a volume have written their names, or added any notes.

Thus, copies of three editions of the *Reign of Grace*, written by Abraham Booth, of Sutton-in-Ashfield, in 1768, corrected and greatly enlarged by him in 1771, have been presented recently. The second edition belonged originally to his brother Robert Booth, of whom there is a notice at page 232 of our *Quarterly*. It passed to Robert's daughter Anne Eddison, at Gateford, near Worksop, in 1812; and the same year she gave it to her brother William at Kirkby Woodhouse. On his death in 1836, it went on the shelves of John Granger, who had married his niece Mary Smith, daughter of that James Smith who was treasurer of the Midland College, as is told on pages 274-280. In 1868, it was given by Mary to her daughter Ann, who had married into the Renals family. Ann, in 1891, gave it to her nephew Bernard Booth Granger, who now, in 1931, sends this interesting relic to our library. The author, Abraham Booth, had a son Isaac, for whom a miniature of his father was painted; an engraving was made from it by Mackenzie, which is by no means well-known; a copy of this has been added to the volume.

Another gift by Mr. Booth Granger, is the Bible once belonging to Francis Smith of Melbourne, his own great-great-grandfather. This man was one of the founders of the New Connection of General Baptists; converted at Donington Hall, he was appointed pastor at Melbourne in 1760, and laboured there till his death in 1796. Though his son Robert was then pastor at Nottingham, the Bible passed to the eldest son, another Francis, and from him to his son Cornelius, who in 1859 inserted a note as to its history. There are no other family entries, for the volume was a Pulpit Bible.

Here comes in another point, for this humble family had come into possession of a 1611 Bible, second edition. Some

account of this may be of value, especially as many traditions and conjectures were exploded in 1911 by A. W. Pollard, one of our leading bibliographers.

When King James called a conference at Hampton Court, the Puritans asked for a fresh revision. He was quite willing, for the Authorized Version in Scotland, which was the version used in nearly every family throughout Britain, had some interesting notes on Jezebel, suggesting that his mother, Mary Queen of Scots, was of the same type. He therefore set scholars to work on the text of the Bishop's Bible, and ordered that no notes whatever should be added. When it was complete, a fine edition was printed in 1611 by the King's Printer, who had borne all the expense of the revision. To it were prefixed a slavish dedication, a fine address by the translators to the reader, a calender, an almanacke for xxxix. yeeres, directions to find Easter for ever, tables for the proper psalms and lessons, and the table of contents, Old Testament and Apocrypha and New Testament. Further, James had sold to Speed, the map-maker, the right to have a copy of his map and genealogies bound in—the only thing which in literal fact was "authorized." A handsome copperplate was engraved by Cornelius Boel, court artist, and was used as a title page.

The first edition was soon exhausted, and within the year the type had to be re-set for a second, when a few slips were corrected, the most noticeable being that three lines had been repeated in Exodus xiv.; in the re-setting, which was as far as possible page for page, they were omitted; this did involve a little alteration here, and a space at the end of the chapter. Another change was made, as to which the facts are usually stated badly with perfect ignorance of the reason. In the story of Ruth, it is told how she parted from Boaz in the early morning, but there is one detail told in two ways. The Hebrew text says quite clearly that "he went into the city. And she went to her mother-in-law." But the Latin Vulgate says equally clearly that "she went into the city and came to her mother-in-law." Now the revisers had followed the Hebrew, but the familiar Bible already in the people's hands had followed the Latin, though a few editions had shirked and had left out any pronoun. In the second edition of 1611, the Latin and the familiar English were followed, making the story much more natural. On the whole, printers have preferred to follow this, and only at the revision of 1885 did the average man learn again what the Hebrew says unmistakeably.

The fine copy of the second edition used by Francis Smith in the eighteenth century, has lost the title-page, so that a curious story about that need not be given; also it has lost

Speed's map. Otherwise, it is in good condition, and the Society is much indebted to Mr. Booth Granger for his handsome gift.

Professor F. E. Robinson, our librarian, has been carefully re-arranging and indexing all our books, which are housed in the tower of the College at Bristol. It is fitting that this institution, the oldest of all the Free Church Colleges, due to the generosity of Edward Terrill, should give hospitality to our collection. Professor Robinson reports that our library, enriched as it is from the late Midland College, is peculiarly rich in books relating to the General Baptists; so that research can well be pursued here with the help of two complementary collections. Application may be made to him, and members of the Society will be granted all reasonable facilities. On the other hand, the survey discloses many gaps. For example, the collection of Association reports is very casual, and even of the Baptist Union there are few before 1861. The magazines of the denomination are not complete. Once or twice, as especially with Evan Edwards of Torquay, and Oliver Knott of Manchester, patient accumulations have been presented; and any further stores of old reports and minutes will be welcomed in the same way. When duplicates appear, it is always possible to place them in appropriate quarters, and thus build up permanent collections at the great Baptist centres. One American Society esteems our collection so valuable that every year it deposits an official copy of its proceedings, certified by a notary.

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**JOKES IN ASSOCIATION MINUTES.** When the Scribes of the Association of General Baptist ministers, &c., published the minutes of the meetings of 1794, they noted that the next Association would be holden at Nottingham, the last Wednesday and Thursday in June 1794, when persons who attended might be accommodated at the Swan Inn, Market Hill. It was probably recognized that the date intended was 1795, but we can imagine brother C. Williams lurking in the shadows near Trent Bridges to hear tired horsemen asking vainly the way to any Market Hill, and brother W. Shenston near Beastmarket Hill smiling when vain enquiries were made for any Swan Inn. The stories told round the fire of the White Swan on the Tuesday night may have been lurid, and the vengeance vowed must have been dire. The minutes for 1795 do not record what happened to the practical jokers, but new scribes were appointed. Page 275 of this volume needs to be freed from the mis-information of the humorists.